/205 cont./

533 the opposite impression. In general, it is predominantly drawn-
[594] out and mournful. The Kirghiz /Kazak/ value the ability to
sing and the "olengchi" (singers) live well, being invited as
honored guests to every family and community festival and given
534 generous gifts for the pleasure they provide. Usually the per-
formance of a song is accompanied by the playing of an instru-
ment. Instruments that are widespread are the domra -- a kind
of triangular balalaika with three strings (of sheep gut) -- and the

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At the fair in Temir. (From a photograph by A. N. Chagin.)

534 kobza /illustration appears here/ -- an oval balalaika with a prop
at the bottom (like a violoncello), which is played with a bow.
Of the wind instruments one can mention the zurna, which is a
long wooden horn.

531 Pictorial art also exists among the Kirghiz /Kazak/, being ex-
286 pressed in the coloring of figures and designs on the doors of yurts,
vessels, saddles, etc., as well as in the weaving of various
patterned woolen articles. This art is still on a low level of
development.

128 We shall turn now to a more detailed description, first of
the interior and then of the exterior everyday life of the Kirghiz
/Kazak/.

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354 The hearth, around which the Kirghiz /Kazak/ love to sit, not only when eating, but also when conversing, is called "otbosy." There is a concept of happiness connected with it, and for this reason a sacrifice is given to it on certain occasions (see wedding).

342 The yurt plays an important role in the life of the Kirghiz
708 /Kazak/. The patemal yurt ("ul'kun chengarak") is considered sacred. Judgments of important /208/ questions affecting the whole clan take place in it. The wife of a son who has received his
[606] allotment is obliged to come to his father's yurt after the birth of a child, to bow there three times, and to put fat in the hearth.
[782] The Kirghiz /Kazak/ often swear by the yurt ("kottukadam uyumde aiz etemen, ar' kimnei uz' de uzike meshet'" -- "I swear by the sacred yurt, my yurt is a temple of God").

342 Any person in a yurt
672 is considered to be under the protection of the
[291] master of the yurt, and
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Kirghiz /Kazak/ children by a yurt (from a photograph by Bebenin).

to offend the former is to insult the master. It is the custom, for example, to hitch gift animals to the door of the yurt, and if any sort of misfortune results from this (for example, if a horse kicks someone who is passing) the master of the yurt does not answer for it. And if something bad is caused by the horse of a newcomer, the latter answers for this before the court of the biy, since he is required to hitch the horse at the back of the yurt.

342 In general the yurt plays an outstanding role in the life of the Kirghiz /Kazak/, since it is the place where he passes his entire life and where his family relationships and those of his everyday life take their form.

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585 [583] they have had a rendezvous, all the bride-money is not returned, but only half, while before these rendezvous have taken place only a small part is withheld. If the groom thinks of marrying the sister of the bride after he has been with the bride, then he is obliged to pay a new portion of the bride-money. /Illustration appears here./ These visits must be innocent in character. If the bride is shown to be pregnant, it is considered a disgrace for

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A meeting for the election of the volost biy on the steppe.

585 her and all her clan. The first visit of the groom is made with a quantity of gifts, and he is accompanied by his friends. A holiday is declared in the bride's father's yurt. The bride herself goes to the tent of her closest kinsman, in order to avoid the meeting. At night the comrades of the groom and the assembled women of the village appear at the kinsman's yurt, where they try to kidnap the bride during the feast. A struggle takes place between two parties -- the bride's and the groom's. The latter almost always wins, and the bride is carried on a rug to her father's yurt (this event is called "kyz kashar" -- the flight of the maiden).